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וּיִמַּד שֵׁשׁ שְׁעוּרִים: Ruth III. 15.—In Ritter's *Erdkunde*, Pt. xv, section I, 2nd Edition) p. 351, we read: "The wild boar is the greatest destroyer of the barley fields containing Sch'air Arabi, the common barley, which grows everywhere in Palestine; consequently the Arabs sow the so called Sch'air Cheschaby or six-rowed barley, because this is not disturbed by the wild hogs."

The above note may, in my judgment, be pertinent to the interpretation of the expression **וּיִמַּד שֵׁשׁ שְׁעוּרִים**, Ruth III. 15. The commentators and translators without further ado supply the word **סֵאָה** *measure*. Thus Fürst in his lexicon, sub voce **שְׁעָרָה**, indicates the word **סֵאָה** or **אֵיפָה** [ephah] as fallen out. The Talmud, Synhedrin fol. 93, will not concede the ellipsis, because the weight of 6 **סֵאָה** would be too heavy for the strength of a woman, still less could it denote 6 grains of Barley because that would not be a gift befitting Boaz; and it assigns to the **שֵׁשׁ שְׁעוּרִים** an allegorical sense. The Chaldee paraphrase endeavors to do away with the first objection and translates thus: "He measured six Sain [Heb. **סַאִים**] and laid them upon her and there came over her a divine power so that she might carry them;" but it nevertheless adds the Talmudic interpretation of the six pious persons who were descended from Ruth.

According to Ritter's statement we can understand by **שֵׁשׁ שְׁעוּרִים**, which corresponds exactly to the Arabic name Sch'air Cheschaby, the noble species, from which Boaz measured out to her a quantity, not more closely designated; and that he thereby, as also other touches in the narrative indicate, recognized her not as a foreigner and beggar, but as one quite his equal.

For my conjecture it is worthy of notice, that the narrator (III. 17) has Ruth in her report to her mother-in-law, make mention not of the quantity but only of the quality of the present, in that he puts into her mouth the words: He has also given me this six (-rowed) barley.

It is possible or indeed probable that the Talmud also, in its interpretation of the six-fold blessed persons who are said to be denoted by the **שֵׁשׁ**, has in mind the six-rowed barley.—*From German of F. S. Rens.* **F.**

How Old Was Solomon When He Began To Reign?—The historical books of the Old Testament give no immediate and definite answer to this question, consequently expositors and those who make special study of Israelitish history are of very diverse views respecting 1 Kgs. III. 7. Diestel, for example, speaks of him¹ as "hardly in his twentieth year"; the *Calwer Bibelerklärung*, "at least twenty years old"; the Jewish Biblework of Fürst, "twenty to thirty years old." The article in *Riehm's Handwoerterbuch* [Manual Lexicon] draws attention to the fact that according to the book of Kings itself (1 Kgs. XIV. 21; XI. 42), Rehoboam was already at this time one year old; and, consequently, we should beware of inferring from **נָעַר קָטָן** (1 Kgs. III. 7) that the King was very young. It was the more surprising to find despite this, in a very ancient authority³ a definite time of life assigned to Solomon at his accession to the throne, viz., the *twelfth* year. There it is said: Solomon was King of Israel when twelve years old, and Josiah in uprightness when eight, likewise also Joash began to rule the people at seven years of age. These three Kings are cited in this connection as examples in proof that a young man who has not yet reached the canonical age of fifty years, may in case of neces-